DENUS

TO THE

LYON of ENGLAND,

AND

TRIBE of JUDAH;

And to the Covenant, Law, and Testimony: Also, his Calling, Authority, Consent, and Office. Together, with the Oracles of God, and his Requiem.

London, printed for H. Hasilwood, 1652.

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MAL. 3. VERS. 1.

Behold I send my Messenger, and he shall prepare my way before me.

NOw to declare this Parable or dark Sentence from above, God hath ever had one fore-going messenger or other, to declare from him the things he hath and will shortly effect; For the time past, those 2 Prophets *Elijah* & *Isaiah* did see afar off God manifest in the flesh, & prophesied & declared of a Savior to come; & likewise *John* in the Gospel, our Saviour calleth him his messenger. Now there is one more to come which is the messenger of the Covenant; *In whom ye delight, he shall come*, saith the Lord of Hosts; *and he is beautiful that bringeth glad tydings of salvation.* Now in this, Christ appeared as the messenger of God in man, that was manifest in flesh; and we are not to expect him any more as

 a messenger

a messenger or Messias; for that expectation unto this present day doth over-vail our brethren the Jewes; the Gospel declared of Moses, who lifted up the brazen Altar in the Wilderness; so we must beat up his Scepter, and hold it forth to all: and this must first be done by a called messenger; *For, behold, I send my messenger before, he shall prepare the way before me.* The Lord saith, *John was a burning and shining light; but I have a greater Witness then that of* John.

Now this last messenger, his Calling and Office, is to stand up for all Christ his Royalties, Dignities, Glories, Majesties, Worships, Honours, Graces, Excellencies, Priviledges, Powers, Regal Rights, and Prerogatives; and to proclaim him King upon his Throne.

Secondly, To vindicate his power.

Thirdly, To set up his pure Disciplined Church.

Fourthly, To shun no flesh for favour or affection, but to come near them in judgment.

Fifthly, He is to make known all abominations that maketh desolation.

Sixthly, He must give the Beast her deadly wound.

Seventhly, He must make known the feast of Tabernacles for a tie of peace, community, and rest to come.

Eighthly, He must be a Leader to Jew and Gentile, and shew forth the true way.

Ninthly, He must discover the man of sin, and his falling away, and mystery of iniquity.

Tenthly, He is to declare a visible return of the Jewes out of their captivity.

Eleventhly, He must shew forth, professe, and declare the visible Kingdom of Christ, which shall be an Ocean of people, Nations, and Languages, called *the Remnant of all the Tribes*.

Twelfthly, This messenger is to make known the day of the Lord, and his acceptable year; and that is now in this

this year declared, by revelation from Him, to his servant: That this is the Year One thousand six hundred and fifty, which hath so appeared to his messenger, by a portent received from him, who is God, and will suddainly come to his Temple, and will recompense all the wrongs done to his people. *Behold, he shall come, saith the Lord of Hosts; but who may abide the day of his coming.*

First, He cometh with his Ordinances of Truth, to let them know, *Judgment must first begin at his own house.*

Secondly, He will suddenly come to his Temple; he is yet coming, and who shall stand when he appeareth by a more higher shining light: *Behold I send my messenger, and he shall gather the people,* Gen. 49. 8. *Judah thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine Enemies, thy Fathers children shall bow down before thee;* Judah *thou art as a Lyon from the prey, and shalt stand up, for the Scepter shall not depart from* Judah, *nor a Law giver from betwixt his feet, untill* Shiloah *come, and unto him shall the gathering of the people be.* So that we find this Tribe of the *Lyon of Judah* shall gather in all the lost Tribes: That *Judah* and the whole *Israel* of God may be one, and one King, one people. Further we find in *Zach.* 12. *In the last dayes there shall be a great mourning of the Tribes for the restoring of* Judah; *and their mourning is the greater, being apart from their former enjoyments, as they were Tribes, according to their Fathers inheritance:* but saith the Lord, Jer. 31. 16. *Refrain thy voyce from weeping, and thine eyes from tears, for thy works shall be rewarded,* saith the Lord; *for there is hope in thine end, that thy Children shall come again to their own borders: Behold, he cometh that shall redeem Israel; he cometh in spiritual brightness, gather your selves together ye scattered Tribes, for now is the day of his appearing;*

for

for he will now certainly burn up the earth by a spirituall burning, ye ten Horns of *Israel* that have given your power to the Beast, come out of her, and see the brightness of his coming; and all ye Tribes repair to your Tribe of the Lyon of *Judah*, for ye must all grist into it; All the sticks must become one stick in his hand, *Ezek.* 37. 16. There the Word saith; *Moreover, thou Son of Man, take unto thy self one stick, and write upon it for* Judah, *and for the Children of* Israel *his companions: then take another stick, and write upon it, for* Joseph, *and all the house of* Israel *his companions.* Now when all these Tribes are companions of brother-hood, are united to the Son of Man, being one in his hand, then he shall go forth with them, as a mighty Lyon of their Tribe, to rend, and to tear in pieces all the Antichristian powers, and every power that exalteth itself against God. Now this Tribe shall be an invincible Tribe, being of one heart; and God saith, *I will make them one Nation in the Land, and will take the children of* Israel *from the* Heathen, *whither they be gone; and I will bring them to their own Land.* This God will do by a spiritual power. *Behold, he cometh, gather your selves in Troopes, ye holy ones of the Lord, for your Tribe is* Judah, *and he shall gather the people; and he is the Messenger of the Covenant in whom he delights.*

Now this is the promise unto all the godly; The Son of Righteousness shall arise unto them with healing in his Wings; but unto the wicked behold he cometh, he cometh in fury and burning; he cometh in brightness to discover all the dark corners of the earth, of sin, and all subtilty, and will try the spirits of men; for, behold, his power shall burn as an Oven, and the wicked shall be burnt up; *for I will come near you to judgment; and will be a swift witness against all sin and sorcery, that you as it may say I am free from shaking*; for he will shake Heaven and Earth so terribly, that his very Elect shall tremble, and the constellations of all things shall fail

fall before him: he will execute Judgment upon all to convince all the ungodly of their unrighteousness: And Peter saith, *The day of the Lord will come, when the Heavens shall passe away, and the Elements shall melt with fervent heat, and the Earth, and the Lines herein, shall be burnt up with a fervent heat.* Then who shall abide his coming, or who shall stand in his sight, when this great God shall revenge himself upon his adversaries.

Now take heed all ye Offendors, for He, the Lord, hath appeared to you in this one year 1650, & your sorrows are coming, as a Woman in travel; for ye shall consume by an outward burning, for his wrath is kindled, and who shall stand in his sight. God is now about to change every condition, that his own Object of wisdom and power may be seen; and that all the Wisdom of the World may be dashed, and every exaltation of the Creature dissolved; that one man should not glory over another: Where is strength, where is honour, where is riches, where is pomp, where is your outward glories? They shall all pass away, fade, and decline. At his appearing, behold the Earth-liness of them shall burn and consume; for God will destroy the beauty of them, and it shall pass away as a scrole, and the fashion of the World shall fade away: *Behold, I send my Messenger, and he shall prepare the way before me;* And the Lord whom ye seek shall suddenly come to his Temple by a called messenger, which is the messenger of the Covenant; But who this last messenger is we cannot justly tell; but by conjecture it is he to whom God doth first appear to in this great mystery, whose design is first answered of God. I know no Embassadors; neither can I find any lawful calling, but they of Christ, and his Apostles; which power and discipling shall shortly be renewed and set up again. Behold, he cometh against all you that call the proud happy, to justifie iniquity, and set up them that tempt God? The Lord will

come

curse on all them that covet an evil covetousness to their house, to set their nest on high; but let not any think to escape Gods hand, or be free from this Earthquake; for as the dayes of *Noah* were, so shall his coming be: for as in the dayes before the floud they were eating and drinking, and giving in marriage, and his wrath seized upon them: and yet he cometh to his Temple; that is, to measure all things done contrary to his Law and Statutes. *Behold*, saith the Lord, *ye have changed my Ordinances, and slewing of the Priests, and that their hands were both guilty of blood, in that they did buy and sell, give and keep away his Church Rights*; and therefore he will suddenly come; first to reform; and then to restore all the breaches and desolations of his house, saying, *I will come neer you to judgment.*

First, he will come to measure his Temple, as if he should say, *My people are ye afflicted; my poor Remnant let not your hearts be troubled, believe in me, and all things are possible for me to reduce and restore all again; for I will make* Jerusalem *a cup of trembling to all thine enemies round about thee, saying, City, house, partition, walls, are ye broke down; behold, I will repair all your breaches, for the Churches shall all come bending to your Church.*

Beloved, God will bring back all her spiritual declinings, and will recover the ancient work of his Temple, in the sight of all the remnant of his people: the ungodly shall see it too, and all the Heathen that be left shall behold the great works of God done in the earth; for he cometh, and *Judah* is his Tribe, and he shall gather the people: who is he that will engage himself for this cause of God, to act in this new work of Righteousness? Come ye simple-hearted of the Lord, now ingage your selves, your estates, your substance, to bring on this lively work of restoring Gods house; that his latter Temple may be more glorious then all the former. Away with your pride, it is God himself

that

that shall be exalted in your downfal: I beseech you preach no more Christ upon the Crosse; but boldly bear up his Crown for an Ensign to all the people; for he is risen, and behold he is coming, and will be as a Refiners fire to try your spirits, to bring you off your own rugged bottomes; you that are so grounded on every Church-way, and yet ignorant of that true way called *Pathmos*, which is the foundation of Gods Temple, and that is to unbowel your selves of all inward conspiracies: Cleanse your hearts ye double minded; it is not an outward giving up, that can make you inwardly happy: neither will it be an inward, without the outward, that can fully adorn your profession: if ye will be Christs Disciples ye must fully give up and resign up soul and body, state and substance, and then ye shall be meet for his Kingdom; otherwise ye cannot effectually lay this Temple foundation. One will be ready to say, *I have married a wife.* Another may say, *I must go try a yoak of Oxen.* A third may mournfully say with the Youngman in the Gospel, *I have great possessions, and shall I give all up:* and this will be a tryal of thy patience and constancy to Christ; for he will have all before thou canst be a builder in this new Work. Thou must go out of all, and make Christ thy free-hold, and Him thy impropriation, and lay down thy worldly honour at his feet; for he is coming, and will discover all thine hypocrisie, to prove who is good silver: and if thou dost not wholly give up to Christ, look to it, for his refining light will find thee but as reprobate coin, and very foul: for this will be the true Church whereunto every one shall give up. For other Churches I know none, nor any thing after the flesh: your Churches are full of mixture and inconstancy, and subject to differ in the Original, and shall lie under a beastly power, after the course of the Gentiles, not yet come out from the people; but lie under the veil, not yet seeing that glorious liberty and fulnesse

nesse which doth now shine forth: your Churches lie hid under the ashes of the World; come out of her bands, cast out the bondwoman, and her son, that freedom may be in your borders; that ye may throw up all, and act in this new World: it would be a rare thing to see but one faithful Restorer of his Temple. I have looked on every side, and cannot see one royal in this thing: if they have outward, yet not so in the inward: I see many putting out their heads beholding this Work, and fain would go on with it, but not able, by reason of slavish fear, and needlesse doubtings take off their edge, and damp their spirits, as if one should say, *I would give up all, but my wife is not willing.* Another may say, *Shou'd I do it of my self.* A third may say, *I would fain see others begin.* And thus we stand gazing one upon another, not worthy to be accounted his Disciples: We have many men-pleasers (at this day) which makes the World go so and so, little restoring light, otherwise provided it need not be so; but while plain *Paul* preached general Doctrine to the unreformed Jewes and Pharisees, they were pleased in that way of Teaching: It was related by some of them, *They could have plucked out their eyes to have done him good:* But when he stood up for a primitive powsr, which was that disciplying Church according to our Saviours appointment; this being too good a doctrine for them to follow, and could not endure so righteous an act; and therefore they railed on him, and caused him to complain, saying; *Ye did run well, who did hinder you that ye did not obey the truth? I am jealous over you with a godly jealousie: I have espoused you to one husband, that I might present you as a choice Virgin to Christ; but I fear, as the Serpent beguilded* Eve *by his subtilty, so your minds may be corrupted from the sincerity of Christ, and so throw off your confidence in God; But take heed all you unjust persons, for I will come neer ye, saith the Lord, and will judge all your ungodliness: I will*

purge

purge your Camps, and your Ordinances too, and will search ye out in every condition: behold, I will do a new thing in the earth, that all the despisers may wonder at God; and behold his coming here is an indictment to you all both high and low, to prepare the way of the Lord, and to see him coming: behold, he cometh with clouds of Witnesses, and they that have pierced him, shall wail and weep before him; for I will be a swift Witness against you, and will try you as gold and silver is tryed, that ye may bring a pure offering in righteousness: And the Lord complaineth in divers places of the Scripture, saying; *Ye bring unto me vain obligations, and ye have changed my ordinances, and trod down my sanctuary, and made ordinances to your selves, but my house lies desolate, and not one Restorer of my Temple; but every man goes on in a broken Church-way, and your foundation shall all be scattered, and you shall lay hold on him that is a Jew, saying; We will go with thee;* and that must be your calling, *Esay* 55.4. *Behold, I have given him for a Leader, and a Commander, to the people:* Then follow your Leader, for *Judah* shall shall gather the people; Christ Jesus will have you all come into his own Tribe *Judah*, for he cometh, and who may abide his appearing: if he come on a white horse, who can behold his brightness? if he come on a red horse, who shall stay his hand from bloud? or when he cometh on a pale horse, who shall keep Death from their Windows? I desire and beseech you to lay to heart all his appearances, and move your selves to mourn with your Families; and every family apart, looking to the Center, saying to one another; *Let us go seek the Lord, that others may say, I will go also:* Looking to see great inlargments of spiritual comfort in these last times, and that his Kingly power shall pierce the Clouds, and shine in all the dark corners of the earth, and all the Nations shall submit to his Kingly power when it appeareth, and no creature shall withstand God when he shall purge and purifie the earth with his refining fire, when the Sun shall

loſe her light, and the *Moon* be turned into bloud: Then who may abide his appearing: Look to it; Watch and pray, for he will ſuddenly come to his Temple.

The Covenant.

Brethren and Friends,

THis is the new and laſt *Covenant* which the *Lord Jehovah*, the Fountain of our peace, and Well-ſpring of *immortality*, which he the Lord promiſed to the ſeed of *Adam, Abraham, Iſaac*, and *Jacob*, ſaying in *Deut.* 4. 31. *I will not forſake thee, neither forget the Covenant of thy Fathers which he ſware to them.* This *Covenant* is a holy tie, from and under the God of *Iſrael*, which is a feee gift to all and ſingular that be of the inward Court, and it is an engagement to all that be of the outward houſe, or court. This is the Record of God, that three in Heaven ſhall bear the Unity, and three on Earth ſhall bear Record; *the Spirit, the Word, and three perſons*, which ſhall make up one Teſtimony in Unity, with one heart, and one profeſſion, which ſhall bring us all into one; and one King ſhall be King to us all, that we may dwel in the Land that he hath ſworn to *Jacob* his ſervant, to give it him for us; and inheritance where our fathers dwelt in, and their childrens children for ever: And in this we are Teſtators in his new *Covenant*, and as our Lord about his ſuffering ſaid, *It is finiſhed:* Even ſo muſt we finiſh our teſtimony to hazard our lives, ſaying; *For thy ſake we are killed all the day long, and are accounted as ſheep for the ſlaughter:* Therefore, let us and all the inhabitants of the earth come in to crown this honorable Work, to rebuild Gods houſe, as he hath ſpoken, *Jer.* 50. 4, 5. ſaying, *Iſrael and Judah ſhall come together*, ſaying; *Come and let us joyn our ſelves unto the*

Lord

Lord in a perpetual Covenant that ſhall never be forgotten. And this *Covenant* we muſt enter into this day. A remarkable place we find in *Neh.*10.28,29. where he ſaith, *All of underſtanding cleave to their Brethren, and their Nobles; and entred into a courſe, and into an Oath, to walk in the Law of God which was given by* Moſes.

Now their Names that ſealed the *Covenant*, ye ſhall find from the firſt verſe to the 27. To confirm this work to our ſight more cleerly, *Joſh.*24.25,26. *So* Joſhua made a *covenant that day, and* Joſhua *wrote thoſe words in a book, and took up a great ſtone, and ſet it under an Oak that was neer the Sanctuary of the Lord; and* Joſhua *ſaid to all the people, behold this ſtone ſhall be a Witneſs to us, for it hath heard all the words of the Lord which he ſpake unto us, and it ſhall be a Witneſs unto you, leſt ye deny your God:* So *Joſhuah* let the people depart every man to his inheritance.

Our

Our Consent.

THis is Our grand *Consent* from the Lord, and the course we and all the Nations must take to joyn and consent all in one Discipled Church, to bring in all such believing persons as shall cast up, or resign up all, to ingage themselves for this Temple-work of the Lord Christ Jesus; and all such as shall, or can be deemed godly persons, proving them so effectually, in this we are bound, by the love and mercy of God, to bring them into our Temple-work, if it be their desire; and the person or persons being thus qualified with divine Grace, meet for so high an Office thereunto, we ought with care and expedition to receive and disciple them, *in the Name of the Father, Son, and Holy Ghost*, saying; *We incorporate thee into the bosome of Christs Church.*

I ingage my self, for better or for worse, in all estates to crown the Work with one heart, and one consent; that God may be glorified in his testimony, and raise his Temple in the height and rage of the Worlds cruelty; and thereunto I present my self, as a sacrifice unto the holy Altar of God.

Whether man or woman being thus censured by twelve of your Disciples, in what Parish or place soever, both we and they ought, and must receive, and bring in all such persons being worthy.

Laying all their hands upon him, saying; *We give thee the right*

right hand of fellowship in the Land for an everlasting Union of a joynt consent in brotherhood. And this is our Virgin Church Jueſtical, Divinal, and Apoſtolical. And this is to fulfil the Vision of all the Prophets.

His Office.

THe Ground-work of a Chriſtian Diſciple, ought to be exemplary from Chriſt to the People, to walk in all ſingleneſſe of life before whom he is to do, or to ſpeak unto: and lying dead to the World, buried with the Lord in Covenant, called Baptiſm; and being principled with his divine grace from above, is a ſhewing forth his authority from God, being pure and upright in his place, and not to be a favourite to the World, having neither coat nor cloak to hide it; but freely to ſay, *Wealth get thee home, I will tread thee under foot as dung, to follow my Saviour, in his example of humility and poverty, and to ſpit upon pride, and vomit up greatneſſe.* A miniſterial Diſciple ought to make the Lord his ſtaff, and not the World too; for that is a truſting upon two ſtaves, as God and Mammon. In a word, the Prieſts of the Lord ought to bring their Offerings; firſt, pure; and then in a clean veſſel, to ſhew themſelves Leaders of the people. *Learn of me, ſaith Chriſt, for I am meek and humble.* So ought every Paſtour to move the people by his harmleſs converſation, being free from all the degrees of ſcandal, worſhipping God in the top of the Mountains, giving him the higheſt place in his thoughts, and greateſt

honour above all things, having his converſation free from covetouſneſs: let it not once be named amongſt you the Prieſts of *God*, but to ſhew them the true conſolation of a pure life, and the honourable everlaſting joy; ſhewing them a holy example, as a pattern to walk by: The Diſciplers of GOD ought to be precious Seers to incovenant their people, and to be able Paſtors for this great Work, to diſciple, and bring in all ſuch as are meet for the Kingdom: And under the Diſcipler, or twelve other Diſciples, ſhall all Church-Truths be eſtabliſhed, for bringing in, and incorporating all ſuch members meet for a *Brotherhood*, to be congregated and received into his inward Court, or Temple: The Prophets ought to be men of ſingularity, walking unſpotted, blameleſſe, holding out the Truth for the Lords ſake: The Paſtor ought to magnifie his Office; that is, to walk correſpondent to the Lord in all livelyhood of vertue, and amiableneſs; free from acceſs and all worldly cogitations, as it becometh the Prieſts or Miniſters of *God*; and to forbear no fleſh, for any favour or affection; but to render unto them the Truth, that *Jacob* and *Judah* may know their tranſgreſſions, and fear not men, who can kill but the body, whoſe breath is in their noſtrils; but cry aloud, ſpare them not: And our Lord ſaith, *What I tell ye in darkneſs, that preach ye in the light; and what you hear in the Ear, that preach ye on the houſe top; and as you go preach the Kingdom.*

His

His Calling, and Authority; and new Name

DENUS.

THis is my Testimony; In the Year 1646. the holy God did wonderfully move me by Vision and Revelation; and by his Spirit did shadow out to me, the Jewes Calling and Profession, so urgent, that I was not able to withstand, both by a Dream, and outward and inward perswasion, so strong upon my affection, that my conscience promised to God, by a solemn mort, entring into a new Covenant with God, to come out from the peopl and from all the scattered flockes, and to build upon a true foundation, which is, and shall be the true Church; which, unto it, I find my self truly and really called, which is a testimony of Gods shining beauty and saving light; and in that I know my Calling to be warrantable and lawful, to declare and make known the myftery of life; and not to hide my Talent, but to make known the precious things my God hath shewed to me.

Therefore be it known to all, that my Authority is not Earthly but an Heavenly Authority; and cal-led out from the people to a precious life, consenting to a pure Language, Zeph. 3. 9.

And in this new Work my Conscience beareth me witness, I speak the truth in the Lord; for God hath given me power to plague all flesh, making known the just hand of God to all.

Further, the God of Heaven hath authorized me to speak and declare of all the hideous Cries and Enormities of the Times, which lie buryed in convencie, by flattery; carrying the Work fair away, though foul in effect; And our Diviners heal it over with Balsam; seeing, and will not search out the cause, and lay violent hands upon all such unreasonable men, which do not uphold the Creation, but carry on the World by a beastly power, which hindereth a generall freedom to all the Creatures, and causeth some to pine away; and others, too much fat, eating up the good pasture, and treading down the rest with their feet, having abundance of outward wealth, riding on the back of it. This is a sore evil, and yet covered over by our Diviners, which keepeth back the new Work of restauration, and cause the poor of the Creatures to mourn, and much to groan, for a manifestation of an outward

and

and inward tumels. And for this, and divers other good causes, the holy God hath moved me to speak, and declare of, and to give light to the World, that the leading in captivity may no more be.

The Oracles of God.

HErein is compriſed and contained the worſhip of God; and ye ought not to ſlight his firſt teſtimony, which is the Ten Commandements, to ſhew, That mens Ordinances ſhall be deſtroyed by the ſeventh Viall of Gods wrath; lying under this Ten-fold Curſe of Gods Law: And it ſhall plague all the Ordinances of men, in that it ſhall make inquiſition for bloud. This ſtrange inſtrument, or Law of God, was not utterly deſtroyed or abolliſhed by our Lord his appearing, though ſome of the word part abrogated, yet not diſanulled, but ſtandeth in the ſame force, to command juſtice; And is a cleer teſtimony againſt all ſuch as have trod it under-foot; as ye ſhall find Gods wor-

ship in Zach. 14. 16. Every one that is left of all the Nations shall once a year go up to keep the feast of Tabernacles, Year by Year, and to worship the Lord of Hosts.

In these words we find two high Ordinances, that shall stand, when every Ordinance shall have an end: there are two Tabernacles;

The first appeared as his own testimony to Moses, which was his first Tabernacle in those times; or a testimony to all, which is the Ten Commandements upon Record, which is an undeniable truth; And whosoever addeth or diminisheth, or breaketh any of those Ten Commandements, is guilty of breaking the whole Law of God.

This Law was perfected by our Lord when he appeared in flesh; He changed it from Mount Sinai to Mount Sion; and so stands in full power over all your offences till this day: Though the moral part of it may fail, yet the morality of it shall endure to the end; which at Christs appearing, then both the Tabernacles met, which was the Law and Gospel, the Old and New Testimonies, called Mount Sion, under him. And once a Year we must all appear before him for an Offering, of the Tythes of our substance, and to receive the Sacrament: Ye shall

ſhall keep my Feaſt of Tabernacles: Ye ſee, in part, what the Law of God is, Exod. 20.6. The Lord promiſeth mercy to all them that keep his Commandements.

Now it were good if we could walk ſo as to obey him; And good David ſaith; Teares guſh from mine eyes, becauſe men keep not thy Law: And ſo long as we walk contrary to that Rule, we lie involved under the Curſe.

And in truth I cannot find, but all ſorts lie under this Curſe, until they come out from the people, to walk correſpondent to this well-ſtringed inſtrument, which is the Law of God, and his Ten Commandements, having food and rayment ſo to poſſeſs your Veſſels in honour: And an honourable thing it is, ſo to know God; for otherwiſe we cannot know him right: For Covetouſneſs is Idolatry and Theft, which is a breach of all thoſe Ten Commandements: And the Apoſtle ſaith, Let not covetouſneſs once be named amongſt you. Neither is it lawful to image out any graven ſubſtance to our ſelves. The Prophet Eſay hath a paſſage, ſaying, They ſhal caſt away their Idols of Silver and Gold to the Bats and the Moles: And the Apoſtle James ſaith, Love of money, is the root of all evil.

And

And so it is to cloath our selves with others Garments, which is but usurped gain; for God will curse and consume every unjust act, by his seventh Viol of wrath; and judgment shall take hold on every Oppressor. How dare you break his Commandements? Take but a spiritual view, and ye shall see the time of mans six days travel is almost at an end, from the Creation; and, by way of Revelation, this is Saturdayes afternoon, which sheweth a preparation for the Sabbath; And after 349, or thereupon, about 2000 before the Law; and about 2000 under the Law; and almost 2000 since our testimony; and it appeareth, that the time is very short. Upon this seventh Viol the Constellations do now fail, which is the Stars, Angels, or Ministers of your Churches, under his Sabbaths Viol; and that is by a pure light that shall shine and shew them their Idolatry, which will slay them either by shame or grief, to see their condition changed; which shall be a cleer discovery of the precious from the vile, Mal. 3. A book of remembrance shall be opened, and God will bring an implacable curse upon all covetous persons, that have clothed themselves with that which is not their own: They must either give up and restore, or else lie under the hand of Gods jealousie

fourse and wrath by a spiritual burning. Take heed, Gods Judgments are now among us, and will try all our actions, Hosea 4.3. The Land mourneth, and the people languish. And vers. 2. Bloud toucheth bloud, and what not; but all cruelty is used, which is a breach of all these Ten Commandements, Deut. 28. If thou wilt not hearken to the voyce of the Lord thy God, to observe all that I command thee this day, then all these curses shall come upon thee. We be like the people in MOSES his time, to put off the commands of God, as the people said; *Speak thou with us; but let not God speak, lest we die.*

But MOSES answered them, saying; *God is come to prove you.*

And they were afraid, and drew back: So that when God cometh home to mens consciences, who shall abide his wrath?

I see an appearance, fire, and spiritual fire, vapours, and darkness, over the Earth: I declare the seven Eyes upon Joshua's stone, crying, Grace, grace unto it: I go forth by a Vision under the seven great Seales of the little Book, now opened and manifested by

the

the Lord his bright appearing. And in this Year, 1650. Judgment ſhall appear: The Angel moveth upon the waters, which ſhal change them into bloud, and hell ſhall move in the conſciences of men, lying under the wrath of God, and cenſure of men, which ſhall cauſe them to cry out, ſaying; We are undone, ſorrows are upon us; our power is eclipſed; the ſcale is turned, and we be found too light. Hence it is in the Year, 1652. that Freedom ſhall come and appear.

The dead man is now upon his feet; which ſhall be manifeſted by his next Book, called his third Appearance; The Earth ſhall not ſtoop to the proud Waters, the Angel moveth, the Waters under the earth are troubled, the Unicorn hath dipt in his horn, the Lyon ſhall withſtand the Dragon, the firſt Dominion ſhall revive, and the Scepter continue.

The

His Requiem.

MY eyes desire much to see,
Jerusalem that is most free;
That I in righteousnes may sing
With truth and honour there to bring.
I am a stranger in this World,
And truth I am a Pilgrim poor:
I mourn and sorrow for to see
The want of Christianity.
My hearts desire is so bent,
That I can have no true content;
Until I see Jew eminent,
Oh fairest of all mystery!
The Queen of *Sheba* sought the King,
Declaring *Honour* for to bring:
With much desire she did enquire
To see the glory of the King.
My watered eyes with mournful teares,
Of discontent and sorrow seen:
Oh when shall I? Oh when shall I,
Obtain an end of mystery.
All Earthly freedom I deny,
Until I see a full supply

Of Jew and Gentiles misery,
With end of all captivity.
The Gentiles breast shall bring succors
Unto the Jew that shall possess;
Much *glory, honour*, and *renown*,
With blisse and comfort to redoun.
Oh wish to be of inward Court,
To know the secrets of his Will;
To judge the World with equity,
And to destroy all enmity.
DENUS, that I am, is my name,
Sent of the *Lord* to shew the same,
The blessed way of *Jerusalem*,
And to stand up till fulness come.
Jerusalem I come to thee,
And shall behold *Mount-Calvery*:
Oh when shall I be brought on high,
To view the Temple of the Lord:
Incline thine ear and come to me,
And thou shalt have a name most high;
More cleerer then the Stars so bright,
Which are impure in his sight:
Nations shall joyn unto the *Lord*,
And come all to one Unity;
And they of *Lebanon* shall come,
To worship in his *Holy Hill*.
The power of *Babylon* shall fall,
All Nations shall abhor the same:
Her furniture and strength secure,
Shall fall unto the nether ground.
The *Lord* shall utterly destroy
Egyptian Sea that is so stout;
Euphrates streames all seven struck,
And into Waters blood convert;

Yea, as a fire in *Jacob* ſhall
Deſtroy their power great and ſmall,
To bring down pride
That on doth ride,
And level'd be
A plain to ſee.
The holy City under foot
Hath been trod down by wicked root;
But now ſhall ſtand on feet ſo ſtrong,
Free from their cruelty and wrong.
I am a meſſenger call'd and ſent
Unto the place of preſident,
To ſhew the honour of the King,
And ſtate of glory for to bring.
Oh *Iſrael* moſt ſweet to thee,
A State to be;
Moſt excellent when I ſhall ſee,
Moſt viſibly,
And *Judah's* land for to behold.
To be ſubſtantial is moſt rare,
A Royaliſt thou ſhalt appear;
Minority it uſed to be
Subject to all inconſtancie.
I am a Witneſs ſent to plague,
The Earth's proud water into bloud;
Witneſſes two, called by no mo,
Judah and *Iſrael* is my name.
The Red-Roſe and the white ſo fair,
In ſplendor they be both moſt rare,
Brought into one, one and the ſame,
Judah and *Iſrael* is my name.
I am an *Iſrael* of the Tribes,
Which have been ſcatter'd and dry'd

Called the dry bones of *Israel*,
Or her dry ſticks in *Ezekiel*.
Vertue is a precious thing,
It doth adorn the ſoul within:
By honour, glory, and reſpect,
Thy perſon pure it ſhall be deckt.
I am a Jew I do confeſs,
Which lately was a Gentile born;
Free from mixture, and from wrath,
Yea I am called from the *North*.
Ye bright ſhinings of the *North*,
Our forces they ſhall come with you;
The forces of the Gentiles ſhall
Deſtroy and utterly expel:
Their hearts ſhall fume,
And fleſh conſume,
To ſee the State
Unfortunate.
Like as a Fountain
We ſhall ſpring,
Sweet as a River
Doth come in,
The ſeven ſtreames
Shal loſe their beames,
And eke their power
Shall decay.
Time is precious
To redeem,
An end ſhall be
To myſtery:
When Viſions ceaſe none end poſſeſſe
It's beauty in perfection.
Ten men from all the Nations ſhall
take hold of him that is a Jew:

Alas

Alas also for I must go,
Yea I am called to the same;
And I shall have no true content,
Untill I see his Monument:
To end all this
that I may tell
That peace in *Israel*
Shall excel.
For saith the Lord of Hosts
to me,
Send out the glory
Speedily:
To bring them all
Into his fold,
Which is most precious
to behold.
I shall now the promised land
of right in heires,
The *Tribes* among inheritance
Fore-lost so long
Shall now be called
back again.
It is not honour to esteem,
Nor Earthly treasure can redeem:
Vertue is a thing most precious, to
Bring to beautifie his house also:
Though former things be passed so rare,
Yet new things do I declare:
Before the Spring I'le tell you of them;
Oh see, O see, ye Sons of men.
Hideous things to me were known,
Something more then three years agone:
One thousand six hundred forty and six,
For then in me this thing was fixt.

Then

[illegible]
[illegible]
That shall [illegible] and blood suppress
The rise and fall of Nobles all,
A visible Kingdom did appear,
One thousand six hundred and fifty years;
And this appearance will never cease,
Until his Church do find true rest,
To glory over *Babylon*,
And she restore for to enjoy:
To keep the Feast of Tabernacles
Once a year I must appear:
To end all this, that we may tell,
That peace in *Israel* shall excel:
It is not silver that I deem,
Nor Gold so precious in the esteem,
Venus fair is not so rare;
It cannot satisfie desire:
For I must go,
Yea I must frame,
To *Sion*'s Court
To prove the same.

FINIS.